

THE CHURCH

IN THE

NEW TESTAMENT.

W. FRANK SHAW, B.D.

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BY

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PREFACE.

THE following pages contain the substance of a paper originally read before the members of the *Deal and Sandwich Clergy Society* in July, 1889. This was subsequently revised and amplified, once and again. It is now sent forth in the hope that it may contribute somewhat towards the fuller understanding of an important subject largely occupying men's minds at the present time.

No pains have been spared to make the references as accurate as possible. It is perhaps too much to hope that they are all absolutely correct.

W. F. S.

Huddersfield,
Jan. 22, 1891.



THE CHURCH
IN
THE NEW TESTAMENT,
AND ANTERIOR TO IT.

THE various assaults which are being made in these days upon the authenticity and authority of Holy Scripture will only turn out to the stronger confirmation of the Faith and the furtherance of the Gospel, if they lead to the more attentive consideration of the double basis on which our Faith and Hope stand, viz. the Church of the Living God and the inspired Revelation of His Will.

Saying of Chillingworth. It was said by Chillingworth—and the statement has been reasserted again and again (albeit in a sense somewhat different from his original intention), until it has been incorporated into the popular theology of the day—that *the Bible and the Bible only is the Religion of*

*Protestants!*¹ But surely, if we take the saying in its commonly received acceptation, this is to pro-

¹ “Know then, Sir, that when I say the Religion of Protestants is in prudence to be preferred before yours: as on the one side I do not understand by your Religion, the doctrine of Bellarmine, or Baronius, or any other private man amongst you, but that wherein you all agree or profess to agree, the Doctrine of the Council of Trent; so accordingly on the other side, by the *Religion of Protestants*, I do not understand the doctrine of Luther or Calvin, or Melancthon; nor the Confession of Augusta or Geneva, nor the Catechism of Heidelberg, nor the Articles of the Church of England, no, nor the Harmony of Protestant Confessions, but that wherein they all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions, that is the BIBLE, the BIBLE I say, the BIBLE only is the Religion of Protestants! Whatsoever else they believe besides it, and the plain irrefragible, indubitable consequences of it, well may they hold it as a matter of opinion, but as a matter of Faith and Religion neither can they with coherence to their own grounds believe it themselves nor require the belief of it of others, without most high and most schismatical presumption.”—Chillingworth, *The Religion of Protestants a Safe Way to Salvation*, Pt. I. chap. vi. § 56.

“You proceed: ‘And whereas the Protestants of England in the Sixth Article have these words, “In the name of the Holy Scripture we do understand those books, of whose authority was never any doubt in the Church,”’ you demand ‘what they mean by them? whether that by the Church’s consent they are assured what Scriptures be canonical?’ I answer for them, Yes, they are so. And whereas you infer from hence ‘This is to make the Church judge,’ I have told you already that of this controversy we make the Church the judge: but not the present Church, much less the present Roman Church, but the consent and testimony of the ancient and primitive Church . . .”—*The Religion of Protestants a Safe Way to Salvation*, ed. 1866, chap ii. ans. ii. p. 105, § 35.

“We will subscribe to St. Austin and say that ‘we also would not believe the Gospel, unless the authority of the Catholic Church did move us’ (meaning by the Church, the Church of all ages and that

test too much, (for it is utterly to ignore the proportion of the Faith, and to claim for the Bible

succession of Christians which takes in Christ Himself and His Apostles).”—*Id.*, p. 111, § 54.

“But you that would not have men follow their reason, what would you have them follow? Their passions? or pluck out their eyes and go blindfold? No, you say, you would have them follow authority. On God’s name let them; we also would have them follow authority; for it is *upon the authority of universal tradition that we would have them believe Scripture.*”—*Id.*, p. 133, § 114.

“I answer: this assertion that ‘Scripture alone to judge of all controversies in faith,’ if it be taken properly, is neither a fundamental nor unfundamental point of faith, nor no point of faith at all, but a plain falsehood. It is not a judge of controversies, but a rule to judge them by: and that not an absolutely perfect rule, but as perfect as a written rule can be; which must always need something else, which is either evidently true, or evidently credible, to give attestation to it, and that in this case is universal tradition. *So that universal tradition is the rule to judge all controversies by.*”—*Id.*, p. 151, § 155.

“But you were to prove the Church infallible, not in her traditions—(which we willingly grant if they be as universal as the tradition of the undoubted books of Scripture is, to be as infallible as the Scripture is; for neither doth being written make the word of God the more infallible, nor being unwritten make it the less infallible)—not therefore in her universal traditions were you to prove the Church infallible, but in all her decrees and definitions of controversies.”—*Id.*, chap. iii. ans. iii. p. 197, § 45.

“For that the true Church always shall be the maintainer and teacher of all necessary truth you know we grant and must grant; for it is of the essence of the Church to be so; and any company of men were no more a Church without it, than anything can be a man and not be reasonable.”—*Id.*, p. 221, § 78.

“Now reason will assure him that believes the Creed, that it is the will of God he should believe the Scripture; even the very same reason which moves him to believe the Creed; universal and never-failing tradition *having given this testimony both to Creed and*

a position never intended by Him Who gave it unto men;) it is to lose sight of the fact that

Christianity itself was anterior to the New Testament; that the Church was in existence as a corporate Body and at work in the world, so that the Gospel was being preached, the Sacraments were being administered, and the Faith was being delivered to the saints, for some quarter of a century

Scripture, that they both by the works of God were sealed and testified to be the words of God.”—*Id.*, chap. iv. ans. iv. p. 250, § 13.

“The certainty I have of the Creed that it was from the Apostles and contains the principles of faith, I ground it not upon Scripture, and yet not upon the infallibility of any present, much less of your, Church, but upon the authority of the ancient Church, and written tradition, which (as Dr. Potter hath proved) give this constant testimony unto it.”—*Id.*, p. 250, § 15.

“For that which you have spoken (though you are loath to speak out) either signifies nothing at all, or that which I and Dr. Potter affirm; viz. that *the Apostles’ Creed contains all those points of belief, which were, by God’s command, of necessity to be preached to all, and believed by all.*”—*Id.*, p. 256, § 23.

“Now let any man read them with any tolerable indifference, and he shall find they say plainly, that all points of faith, necessary to be particularly believed are explicitly contained in the Creed. . . . The words of Filiucius are pregnant to the same purpose—‘There cannot be a fitter rule from whence Christians may learn what they are explicitly to believe than that which is contained in the Creed.’ Which words cannot be justified if all points necessary to be believed explicitly be not comprised in it.”—*Id.*, p. 257, § 25.

Many other passages might be quoted from Chillingworth’s writings, but enough are here given to shew that his noted saying has been thoroughly misunderstood, and that he recognised the authority of tradition, and the value of the Creed as well as of the Bible.

before the earliest portion of the New Testament was written¹; that "the truth as it is in JESUS" was received by the Holy Apostles from the Lord Himself, not in writing, but by word of mouth, and was brought to their remembrance by the LORD the Holy Ghost², and that they handed on to their successors the Revelation of the New Law which they were to preach among all nations. Hence it is that Irenæus asks, "*What! suppose the Apostles*

¹ "The Church existed and Christianity existed in the Church for several years before a single line was penned of all that volume of the Sacred Scriptures which is more immediately concerned with the Christian Faith. And when the whole volume of the New Covenant had been written for our learning the Church was still the Witness and the Keeper of Holy Writ."—Dr. Ed. Hawkins, *Christianity not the Religion of the Bible only*, pp. 14, 15.

"At the early period in the history of Christianity when the Epistle [1 Thess.] was written, the Christian society existed with well-defined outlines. (a) No command to cohere into a Church—*But a Church exists*. No command to be baptized—*But Baptism exists*. 'Paul and Silvanus and Timotheus unto the Church of the Thessalonians,' i. 1. (b) No command to form a Ministry—*But an authorized Ministry exists*. 'We beseech you to know them which labour among you, and are over you in the LORD, and admonish you; and to esteem them very highly in love for their work's sake,' v. 12, 13. (c) No command to united assemblages—*But united assemblages exist*; for at them, or one of them, the Epistle was to be read. 'I charge you by the LORD that this Epistle be read unto all the holy brethren,' v. 27. (d) No command to celebrate the Holy Communion—*But the Holy Communion exists* (presupposed in the kiss, which must have been public, and was from the earliest times associated with the Holy Communion)."—*Speaker's Com.* iii. 700.

² Cf. S. John xiv. 26, xv. 26, xvi. 13, 14 with xii. 16, xx. 9; S. Luke xviii. 34; Acts ii. 4, xi. 16; 1 Cor. xii. 4-12.

had not left us writings, would it not have been necessary to follow the tradition which was delivered by them to those who were put in charge of the Churches¹ ? ”

The Church before the New Testament. In short we must never forget that the Church was first formed, and then the New Testament : and it was not until towards the end of the first century that the last portion of the New Testament (whether we take that to be the Apocalypse or the Gospel according to S. John) was committed to writing and the Canon of Scripture closed².

¹ S. Irenæus, *Cont. Hær.*, lib. III, cap. iv, § 1. Bened. ed., p. 178 : “ Quid autem si neque Apostoli quidem Scripturas reliquissent nobis, nonne oportebat ordinem sequi Traditionis, quam tradiderunt iis quibus committebant Ecclesias ? ”

² “ This book [the N.T.] was not designed to introduce unbelievers to Christianity, but to improve the Christian principle of believers. The two great proofs of this position are the *institution of the Christian Church and of its ministers*, and again *the very form of the Christian Scriptures*. For observe the form of every one of the books of the N.T. There is not one of them that is not addressed to persons *already initiated into the Christian Faith* . . . To speak generally, *by the Church* we are introduced to the knowledge of the gospel, *by the Scriptures alone* must its doctrines be ultimately proved . . . ”—Dr. Ed. Hawkins, *Christianity not the Religion of the Bible only*, pp. 11, 18. The N.T. “ consists of Epistles to various Christian converts, in every instance supposing them previously informed of the Christian doctrines, in short always *implying previous oral teaching* . . . Ample provision for this supply of the want [of oral teaching and authoritative interpretation] was at the first secured by Christ and His Apostles, when they established

The Church herself has decided what is Scripture and put it in our hands. Whilst further it was the Church herself, acting under the guidance and inspiration of the LORD the Holy Ghost, which settled the Canon of the New Testament, and formally declared what was Holy Scripture. Hence we receive the New Testament at the hands of the Church and on her authority¹; and S. Augustine, at the Third Council of Carthage (A.D. 397), where a decision was come to on the subject, did not hesitate to say that he should not believe the Gospel *nisi me Ecclesiae commoveret auctoritas*².

a perpetual succession of ministers and teachers.”—Dr. Hawkins, *Dissertation upon the Use and Importance of Unauthoritative Teaching*, pp. 33, etc. “It seems to have been from the first the general design of Heaven, that by oral or traditional instruction, the way should be prepared for the reception of the mysteries of the Faith; that the Church should carry down the *system* but the *Scriptures* should furnish all the *proofs* of the Christian doctrines.”—Dr. Hawkins, *Dissertation* etc., p. 18. “He lays down a proposition, self-evident as soon as stated, to those who have at all examined the structure of Scripture, viz. that the sacred Text was never intended to teach doctrine but only to prove it: and that if we would learn doctrine we must have recourse to the formularies of the Church, for instance, to the Catechism and the Creeds. He considers that after learning from them the doctrines of Christianity the inquirer must verify them by Scripture.”—Newman on Hawkins, quoted by Dean Burgon in *Lives of Twelve Good Men*, vol. i. p. 393.

¹ Cf. our own xxth Art.: “The Church hath power to decree Rites or Ceremonies, and Authority in controversies of Faith: And . . . [is] a Witness and a Keeper of Holy Writ . . .”

² S. Aug., *Cont. Ep. Fund.*, c. 5, ed. Migne, vol. 8. p. 176.

Thus then our Religion is not the Religion of a Book but of a Person, and our Faith is based upon a Divinely inspired Revelation, interpreted and delivered unto us by a living Body.

Quotation from Bishop Temple. We may perhaps be allowed to quote a recent weighty utterance of the Bishop of London, in his opening address to the London Diocesan Conference, on April 22, 1890: "Let it always be remembered that although the Bible was the great text-book of religious instruction of the world, the LORD did not first have the Bible written, and then send forth the Apostles to lecture on it: He sent forth His Church; He made His Church; He inspired His Church first; and that part of the Bible which is most precious came afterwards. He sent forth men to do the work, and He supplied them with the New Testament as a great instrument by which they were to do it; but it was the instrument, and the Church that He created was the agent to use that instrument, and it was altogether inverting the order of instruction which the LORD had given, if they supposed that the instrument was to do the work by itself, or that the agent commissioned by the LORD for the work was simply to stand aside, and have nothing to do with the instruction that was

to be given. The great doctrines of the Faith have to be taught, and the Bible is placed in the hands of Churchmen to enable them to teach it."

The Church in existence and at work. For it must ever be remembered and kept steadily in view that during all that period, which elapsed from the Day of Pentecost, to the close of the Canon of the New Testament¹—say from the year A.D. 33 to the year A.D. 98—the Church was working², teaching³, suffering⁴, growing⁵, exercising discipline⁶, perfecting her organization⁷, handing on the torch of

¹ See table of probable dates of Epistles in Appendix.

² Acts iii. 12; iv. 1; v. 12; vi. 4, 8; viii. 4-8; ix. 20, 22, 28, 40; x. 44; xi. 19; xii. 25; xiii. 5, 11, 12; xiv. 26; xv. 12, 41; xvi. 4; xvii. 17; xviii. 23; xix. 8; xx. 2; xxviii. 8, 9, 23, 30, 31.

³ Acts ii. 42; iv. 1, 2; v. 21, 25, 28, 42; viii. 35; xi. 26; xiv. 21, 22; xvi. 4, 13, 32; xvii. 18 l; xviii. 11; xix. 8; xx. 20; xxviii. 23, 31.

⁴ Acts iv. 3, 21, 29 f.; v. 18, 26, 27, 40; vi. 12; vii. 57-60; viii. 3; ix. 2, 23, 24; xii. 1-5; xiii. 50; xiv. 5, 19; xvi. 19-25; xvii. 5, 6, 32; xxi. 27, 32, 33; xxii. 24, 25; xxiii. 14; xxvii. 26; Rom. viii. 35, 36; 1 Cor. iv. 9-14; 2 Cor. iv. 8-11; xi. 23-28; Phil. i. 13; Col. i. 24; 1 Thess. i. 6; ii. 2, 14, 15; 2 Thess. i. 4-7; 2 Tim. i. 8, 16; ii. 9, 10; iii. 11, 12; iv. 6, 16; Heb. xiii. 3, 23; 1 S. Pet. iii. 14-18; iv. 12-18; Rev. i. 9.

⁵ Acts ii. 41, 47; iv. 4; v. 14; vi. 1, 7; viii. 6, 38; ix. 31; x. 44, 45; xi. 21, 24; xii. 24; xiii. 12, 48, 49; xiv. 1, 21; xvi. 5, 33; xvii. 4, 34; xviii. 8, 10; xix. 20; xxi. 20; xxviii. 24.

⁶ Acts v. 1-12; viii. 20-24; xiii. 9-13; xv. 22-30; 1 Cor. v. 3, 4, 5; xi. 4-17; xiv. 27-31, 34, 40; 2 Cor. ii. 5-9; 1 Tim. i. 20; v. 9; 2 Tim. iv. 14; Tit. i. 13.

⁷ Acts i. 21-26; vi. 5, 6; viii. 14-17; xiii. 2, 3; 1 Cor. ix. 1; 2 Cor. xi. 5; Acts xiv. 23; xv. 6, 19-20; Tit. i. 5.

truth from hand to hand, and continuing steadfastly in the Apostles' doctrine (τῇ διδαχῇ τῶν ἀποστόλων) and in the fellowship (τῇ κοινωνίᾳ), and in the Breaking of the Bread (τῇ κλάσει τοῦ ἄρτου) and in the prayers (ταῖς προσευχαῖς) ¹.

A Creed in use. And there is every reason to believe that even before the formation of the New Testament Canon, there was a Rule of Faith, a Baptismal Creed, a test of orthodoxy embodied in some well-known Form of sound words (ὑποτύπωσις ὑγιαίνοντων λόγων, 2 Tim. i. 13), constituting a public Symbol of Faith or Creed to which evident reference is made in the Epistles ².

These hints of Church life undesigned. The Church being thus anterior to the New Testament, and having been at work in the world for so long a period before the completion of the Canon, we shall see that whilst the writings of the Holy Apostles and Evangelists promulgate no Creed, set forth no Liturgy or other offices, enunciate no formal definitions of doctrine, and contain *no set*

¹ Acts ii. 42.

² See below, pp. 28, 29, 30; and cf. *Speaker's Com.* iv. p. 374: "In the Second Epistle (of S. John) the idea of a fixed norm of Christian Faith is embodied in The Doctrine by which every teacher was to be tested (2 S. John 9, 10)."

statements relating to the constitution of this Divine Society, the Church, to her powers, privileges, or organization, to her rites, ceremonies, or customs ; they do nevertheless contain numerous allusions, hints, and references to a multitude of matters connected with Church teaching, Church order, and Church life ; references which are perfectly amazing in number to the ordinary reader ; but which are of priceless value and importance, and indeed are all the more valuable for our purpose, because they are not so much direct injunctions and commands, as indirect hints, casual quotations, passing allusions to an existing state of things ; in other words, intimations which do not lie upon the surface, but require to be sought out, for the very reason that they are natural and undesigned.

Quotation from Bishop John Wordsworth of Salisbury. To use the words of the Bishop of Salisbury, in his Charge delivered in 1888, " Even in the Apostolic age we have evidence that a body of customs and rules was gradually growing up, to which it was considered necessary that obedience should be given without question. The Epistle of S. James, one of the earliest writings of the New Testament, has several hints of this kind. S. Paul's earliest Epistles, those to the Thessalonians, mention

certain commandments (1 Thess. iv. 2) and traditions (2 Thess. ii. 15, iii. 6) delivered by the Apostle, which were clearly not only principles but rules of life, having the force of laws. What appears in those early writings naturally developed in greater detail as time goes on. No doubt the obedience to law is never enforced except as a means to holiness. It is kept quite in a subordinate place, lest there should be a return to Judaism and Pharisaism: but the duty of obedience to Church law and the holding fast to a form of sound words and to a definite system of doctrine is emphasised far more often than most persons seem to think who have not studied the New Testament with a view to this question."

But let us now proceed to examine the pages of the New Testament with a view to discover some of these references to the Church as it existed in Apostolic times. And here let us note that though the several links in the chain of evidence may appear weak and inconclusive, when isolated and taken separately; yet regarded collectively, and in the light of history, their cumulative force is weighty and powerful. And that interpretation which as a solitary example seems strained and barely possible, becomes probable in a high degree and well nigh certain when repeated again and

again in varying ways. The voice of the individual is inaudible, but the voice of the multitude makes itself heard. Taken alone, each passage is a *possibility*: as an accumulated mass of passages, their evidence only just falls short of certainty.

Possible quotations from liturgical forms. Whilst the New Testament does undoubtedly contain references, hints, and allusions to Church doctrines, practices, and customs, we may also trace in certain passages *possible quotations* from contemporary liturgical forms, with which the writers were familiar from their use in the Services of the Church.

Conjectural Quotations from Liturgies. Thus in 1 Cor. ii. 9 some learned writers detect a quotation from the Great Oblation in the Liturgy of S. James. True, it is commonly supposed to be a quotation from Isa. lxiv. 4, but is not exactly so¹, as may be seen on a comparison of the passages. There is hardly a word the same in the LXX Version of the prophet, whilst it agrees almost word for word with the Liturgy.

¹ "The superficial resemblance to Isaiah lxiv. 4 vanishes on comparing the Greek of the LXX with that of the Apostle;" Neale, *Prim. Litt.*, p. 79; cf. also Neale, *Essays on Liturgiology*, p. 414 et seq., and Luckock, *Divine Liturgy*, pp. 3, 4, 1st ed.

Isaiah lxiv. 4 (LXX).

Ἀπὸ τοῦ αἰῶνος
οὐκ ἠκούσαμεν, οὐδὲ
οἱ ὀφθαλμοὶ ἡμῶν εἶ-
δον Θεὸν πλὴν σοῦ,
καὶ τὰ ἔργα σου, ἃ
ποιήσεις τοῖς ὑπομέ-
νουσιν ἔλεον.

1 Cor. ii. 9.

Ἀλλὰ καθὼς γέ-
γραπται· ὁ ὀφθαλ-
μὸς οὐκ εἶδε, καὶ οὐδὲ
οὐκ ἤκουσε, καὶ ἐπὶ
καρδίαν ἀνθρώπου οὐκ
ἀνέβη, ἃ ἡτοίμασεν ὁ
Θεὸς τοῖς ἀγαπῶσιν
αὐτόν.

Liturgy of S. James.

Χαρίση ἡμῖν τὰ
ἐπουράνια καὶ αἰῶνια
σου δωρήματα ἃ ὀφ-
θαλμὸς οὐκ εἶδε καὶ
οὐδὲ οὐκ ἤκουσε, καὶ
ἐπὶ καρδίαν ἀνθρώπου
οὐκ ἀνέβη, ἃ ἡτοί-
μασας ὁ Θεὸς τοῖς
ἀγαπῶσί σε¹.

But as it is written, things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him.—R. V.

As it is written. But where is it so written? They say, not in the Book of the prophet Isaiah, but in the Liturgy of the Church at Jerusalem, i.e. the Liturgy of S. James. The suggestion is interesting and ingenious; but as the Liturgy of S. James in the form we now have it is on the whole of much later date than the age of the Apostles, and as moreover the same passage occurs in the Liturgy of S. Mark in a wholly different connection, viz. in the Diptychs of the Dead (Hammond, *Litt. E. and W.*, p. 183, xi. f), and the words are wanting in the Prayer of Oblation of the Syriac Liturgy of S. James (Hammond, p. 70,

¹ Hammond, *Litt. E. and W.*, p. 42, cf. pp. ix, x, note; Neale, *Prim. Litt.*, p. 61.

x. a), we can only say that the quotation, though possible, is as yet however “not proven.”

So again in Heb. x. 19, 20, where some detect a quotation from the Prayer of the Veil in the Liturgy of S. James¹—

Heb. x. 19, 20.

Ἐχοντες, οὖν, ἀδελφοὶ, παρ-
ρησίαν εἰς τὴν εἴσοδον τῶν
ἀγίων ἐν τῷ αἵματι Ἰησοῦ ἣν
ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσ-
φατον καὶ ζῶσαν διὰ τοῦ κατα-
πετάσματος, τουτέστι τῆς σαρκὸς
αὐτοῦ.

Liturgy of S. James (Greek).

Εὐχαριστοῦμέν σοι, Κύριε,
ὁ Θεὸς ἡμῶν, ὅτι ἔδωκας ἡμῖν
παρρησίαν εἰς τὴν εἴσοδον τῶν
ἀγίων σου, ἣν ἀνεκαίνισας ἡμῖν
ὁδὸν πρόσφατον καὶ ζῶσαν διὰ
τοῦ καταπετάσματος τῆς σαρκὸς
τοῦ Χριστοῦ σου.

Having therefore, brethren, boldness to enter into the holy place by the Blood of JESUS, by the way which He dedicated for us, a new and living way, through the veil, that is to say, His flesh.—R. V.

Our knowledge of the earliest form of the ancient Liturgies is as yet too imperfect to assert that either 1 Cor. ii. 9 or Heb. x. 19, 20 *are* actual quotations: though it is possible that hereafter they may be proved to be such.

Quotations from Hymns. Again, we find in the Apostolic writings several passages which have the appearance of being quotations from Christian

¹ Field, *Apostolic Liturgy*, etc., p. 264; cf. Hammond, *Litt. E. and W.*, p. 39; Neale, *Prim. Litt.*, p. 56.

Hymns. Thus in 1 Cor. xv. 54 we have a passage apparently quoted from a Christian hymn¹—

Τότε γενήσεται ὁ λόγος ὁ γε- γραμμένος*	<i>Then shall come to pass the word which is written,</i>
κατεπόθη	<i>Death</i>
ὁ θάνατος εἰς νίκος.	<i>Was swallowed up in victory.</i>
ποῦ σου, θάνατε, τὸ κέντρον;	<i>O Death, where is thy sting?</i>
ποῦ σου, ᾄδη, τὸ νίκος;	<i>O Hell, where is thy victory?</i>

Again, in Ephes. v. 14 we seem to have a fragment from a Hymn on penitence²—

Ἑγείραι, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάσει σοι ὁ Χριστός.	<i>Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.</i>
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Again, 1 Tim. i. 15 is probably a quotation from a Hymn on redemption³—

Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι.	<i>Christ JESUS came into the world to save sinners.</i>
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Again, 1 Tim. iii. 1 may perhaps be taken as a quotation from a Hymn (?) on the pastoral office⁴—

¹ Cf. Field, *Apost. Lit.*, p. 507.

² Liddon, *Bampton Lectures*, p. 328, note u. "Michaelis and others think that they detect fragments of psalms or hymns in Ephes. v. 14; 1 Tim. iii. 1, 16; 2 Tim. ii. 11. And others maintain that many specimens of the Psalms and Hymns of the Early Church occur in the Apocalypse, e. g. in i. 4-8; v. 9 seq.; xi. 15-19; xv. 3, 4; xxi. 1-8; xxii. 10-18;" Riddle, *Christian Antiquities*, p. 342.

³ Liddon, *Bampton Lectures*, p. 327, note u; Smith, *Dict. of Christ. Antiq.* ii. 1007.

⁴ Riddle, *Christ. Antiq.*, p. 342.

Εἴ τις ἐπισκοπῆς ὀρέγεται,

καλοῦ ἔργου ἐπιθυμεῖ.

*If a man seeketh the office of
a Bishop*

he desireth a good work.—R.V.

Again, 1 Tim. iii. 16 is probably a quotation from
a Hymn on our Lord's Incarnation and Triumph¹—

ὅς ἐφανερώθη ἐν σαρκί,

ἐδικαιώθη ἐν πνεύματι,

ὥφθη ἀγγέλοις,

ἐκηρύχθη ἐν ἔθνεσιν,

ἐπιστεύθη ἐν κόσμῳ,

ἀνελήφθη ἐν δόξῃ.

*He who was manifested in
the flesh,*

justified in the spirit,

seen of Angels,

preached among the nations,

believed on in the world,

received up in glory.—R. V.

Again, in 1 Tim. iv. 10 some have seen a fragment
from a Hymn on Redemption²—

Ἡλπίκαμεν ἐπὶ Θεῷ ζῶντι,

ὅς ἐστι σωτὴρ πάντων ἀνθρώπων,
μάλιστα πιστῶν.

*We have our hope set on the
Living God,*

*Who is the Saviour of all men,
specially of the faithful.*

¹ Liddon, *Bampton Lectures*, p. 327, note u; Lightfoot, *Apost. Fath.*, Part II. vol. i. p. 51.

² This passage, like 1 Tim. i. 15, is prefaced by the words πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος, *faithful is the saying and worthy of all acceptance*. "With greater probability it has been thought that the expression 'faithful is the word' (πιστὸς ὁ λόγος) several times occurring in the pastoral epistles (1 Tim. i. 15; iii. 1; 2 Tim. ii. 11; Tit. iii. 8) implies the quotation of a saying or γνώμη familiar to the Christians in their assemblies, perhaps one which they were accustomed to repeat 'with one voice;' the passage 2 Tim. ii. 11 in particular has very much the rhythm of an 'ode' intended for chanting." Smith, *Dict. of Christ. Antiq.* ii. 1007.

Again, 2 Tim. ii. 11-14 may be regarded as a quotation from a Hymn on the glories of martyrdom¹—

Εἰ συναπεθάνομεν, καὶ συζήσομεν*
 εἰ ὑπομόνομεν, καὶ συμβασιλεύσομεν*
 εἰ ἀρνούμεθα, καὶ ἐκεῖνος ἀρνήσεται ἡμᾶς*
 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει*
 ἀρνήσασθαι ἑαυτὸν οὐ δύναται.

*For if we died with Him, we shall also live with Him :
 if we endure, we shall also reign with Him :
 if we deny Him, He also will deny us :
 if we are faithless, He abideth faithful ;
 for He cannot deny Himself.—R. V.*

Whilst in Tit. iii. 4-8 we have what is probably a quotation from a Hymn on the way of salvation²—

Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιланθρωπία ἐπεφάνη τοῦ Σωτῆρος ἡμῶν
 ΘΕΟΥ
 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ᾧ ἐποιήσαμεν ἡμεῖς,
 ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς,
 διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως ΠΝΕΥΜΑΤΟΣ
 ἉΓΙΟΥ,
 οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ ἸΗΣΟΥ ΧΡΙΣΤΟΥ τοῦ Σωτῆρος
 ἡμῶν,
 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι,
 κληρονομοί γενώμεθα κατ' ἐλπίδα ζωῆς αἰωνίου.

¹ Liddon, *Bampton Lectures*, p. 328, note u ; Riddle, *Christian Antiquities*, p. 342 ; Smith, *Dict. of Christ. Antiq.* ii. 1007.

² Liddon, *Bampton Lectures*, p. 328, note u : who refers to Keble's *Sermons Acad. and Occ.*, p. 182.

*But when the kindness of GOD our Saviour, and His love toward man, appeared,
not by works done in righteousness, which we did ourselves,
but according to His mercy He saved us,
through the washing of regeneration and renewing of the
HOLY GHOST,
which He poured out upon us richly, through JESUS CHRIST
our Saviour;
that, being justified by His grace,
we might be made heirs according to the hope of eternal
life.*—R. V.

Quotations from Doxologies. The following would seem to be quotations from Doxologies. Thus in Rom. ix. 5 we have—

Ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.		<i>Who is over all God blessed for ever. Amen¹.</i>
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Again, in Rom. xi. 36 we have another Doxology—

Αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.		<i>To Him be the glory for ever. Amen².</i>
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Again, in Rom. xvi. 27 we have—

Μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, [ῷ] ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.		<i>To the only wise God through JESUS Christ, [to Whom] be the glory for ever. Amen³.</i>
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¹ Liddon, *Bampton Lectures*, p. 328, note x.

² Cf. *Didaché*, ix. 3, 4; x. 2, 4: *Apost. Constt.* ii. 14.

³ Liddon, *Bampton Lectures*, p. 328, note x; cf. *Didaché*, ix. 3, 4; x. 2, 4.

Again, in Phil. iv. 20 we have—

<p>Τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.</p>	<p> <i>Now unto our God and Father be the glory for ever and ever. Amen.</i></p>
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Again, in 2 Tim. iv. 18 and Heb. xiii. 21 we have another Doxology—

ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

To Whom be the glory for ever and ever. Amen.

Again, in S. Matt. vi. 13 we have a Doxology which is almost certainly a quotation from a Liturgical form then in use—

<p>Ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.</p>	<p> <i>For Thine is the kingdom and the power and the glory for ever. Amen.</i></p>
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It is quite true that these words are omitted in many critical editions of the Greek Testament, but as the Revised Version itself admits, it is found in “many authorities, some ancient.” Besides, the presence of this Doxology in the *Didaché* would seem to indicate its contemporary use in the Church at a time when S. Matthew’s Gospel was being written. In the *Didaché* (viii. 2) it runs thus—

<p>Ὅτι σοῦ ἐστιν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας¹.</p>	<p> <i>For Thine is the power and the glory for ever.</i></p>
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¹ We may compare this with other Doxologies (*Didaché*, ix. 2, 3, 4; x. 2, 4, 5) in that “oldest Church Manual” extant, which has been assigned (Luckock, *Div. Lit.* p. 29 and note; De Romestin, *The Teaching of the XII Apostles*, p. 6) to the last quarter of the

And for some further examples of Doxologies. cf. 1 Tim. vi. 16; 1 S. Pet. iv. 11, v. 11; S. Jude 25; Rev. i. 6, v. 13.

Quotations from Benedictions. The following may not improbably be quotations from Benedictions used at the conclusion of a Service—

Ὁ δὲ Θεὸς τῆς εἰρήνης
μετὰ πάντων ὑμῶν. Ἀμήν.

*The God of peace
be with you all. Amen.*

Rom. xv. 33.

Ὁ Θεὸς τῆς ἀγάπης
καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

*The God of love
and peace shall be with you.*

2 Cor. xiii. 11.

Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης
ἀγιάσαι ὑμᾶς ὁλοτελεῖς.

*And the God of peace Himself
sanctify you wholly.*

1 Thess. v. 23.

Αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης
δῶῃ ὑμῖν τὴν εἰρήνην
διὰ παντὸς ἐν παντὶ τόπῳ¹.

*And the Lord of peace Himself
give you peace
always in every place.*

2 Thess. iii. 16.

Ἐλεος ὑμῖν καὶ εἰρήνη
καὶ ἀγάπη πληθυνθείη.

*Mercy unto you and peace
and love be multiplied.*

S. Jude 2.

Quotations from the Creed. Again, whilst the Acts of the Apostles and the Apostolic writings are

first century, say A.D. 70 to A.D. 100, and is perhaps earlier than some of the writings of the N.T. For this Doxology see also *Apost. Constt.* vii. 24.

¹ Text. Rec. reads *τρόπῳ*; but Lachmann reads *τόπῳ*, and *Vulg.* has *in omni loco*, and this seems more likely to have been the form of the Benediction.

studded with references to the early Creed, there are also other passages which may well be taken as quotations from it ¹. S. James (ii. 19) would seem to be referring to the recitation of the Creed in the assemblies of the faithful when he says—

Σὺ πιστεύεις ὅτι εἷς Θεὸς ἔστιν ².

Thou believest that there is one God.

Again, S. Paul in his First Epistle to the Corinthians (viii. 6) says—

Εἷς Θεὸς ὁ πατήρ,
ἐξ οὗ τὰ πάντα,
καὶ ἡμεῖς εἰς αὐτόν,
καὶ εἷς Κύριος Ἰησοῦς Χριστός,
δι' οὗ τὰ πάντα,
καὶ ἡμεῖς δι' αὐτοῦ.

*There is one God the Father,
Of Whom are all things,
And we unto Him,
And one Lord JESUS Christ,
Through Whom are all
things,
And we through Him* ³.

Again, in his speech to the people at Lystra (Acts xiv. 15) S. Paul spake to them of *The Living God*—

ὁ ὅς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν
καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς ⁴.

*Who made the heaven and the earth,
and the sea and all that in them is.*

¹ The Confession of the Ethiopian eunuch in Acts viii. 37 is not given in the best critical editions of the Greek Text.

² Such is the reading of Tr marg., WH text.

³ Maclear, *Introd. to the Creeds*, p. 7.

⁴ Cf. the *Creed of Irenæus*, A.D. 180 (given by Dr. Maclear in his *Introduction to the Creeds*, p. 300), which has a clause agreeing almost word for word with this.

Writing to Timothy (1 Tim. vi. 13) he says, *I charge thee before God Who quickeneth all things—*

Καὶ Ἰησοῦ Χριστοῦ τοῦ μαρτυρήσαντος
ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν.

*And JESUS Christ Who witnessed
before Pontius Pilate the good confession.*

And in his First Epistle to the Corinthians (xv. 3, 4, 5), after giving an outline of the Faith which he had taught, S. Paul goes on to say, *I delivered unto you first of all that which I also received, how that—*

<p>Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς· καὶ ὅτι ἐτάφη· καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς.</p>	<p><i>Christ died for our sins according to the Scriptures : and that He was buried, and that He rose again the third day according to the Scriptures¹.</i></p>
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Again, S. Peter in his First Epistle (iii. 22) having referred to *the Resurrection of JESUS Christ*, goes on to say—

<p>Ὃς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανόν.</p>	<p><i>Who is on the Right Hand of God, having gone into Heaven.</i></p>
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And, again, writing to the Philippians (iii. 20) S. Paul says, *Our citizenship is in Heaven—*

¹ Maclear, *Introduction to the Creeds*, p. 7.

Ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστόν.	<i>From whence also we wait for a Saviour the Lord JESUS Christ.</i>
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References to the Creed. But besides these probable quotations from the Primitive and Apostolic Creed, we find numerous allusions to such a watchword of the Faith—

taught by word of mouth, 2 Tim. i. 13 ; ii. 2 ; 1 Cor. xv. 2 ; Col. ii. 7.

committed to memory, Rom. xvi. 17 ; 2 Tim. iii. 14 ; Phil. iv. 9 (*ἃ καὶ ἐμάθετε*) ; 1 Cor. xv. 2.

recited publicly before witnesses, 1 Tim. vi. 12 ; Heb. x. 23 ; yet

not written down¹ but jealously guarded (2 Tim. i. 14 ; iv. 7 ; Heb. iv. 14) lest it should fall into the hands of the heathen, that thus it might be handed on in all its integrity to those who came after.

Names by which the Creed is referred to. And this Creed would seem to be referred to in the New Testament, under the following words and phrases—

ἡ διδαχή, *the teaching*, or *doctrine*, Acts ii. 42 ; Rom. xvi. 17 ; 2 S. John 10.

ἡ διδαχὴ τοῦ Κυρίου, *the teaching of the Lord*, Acts xiii. 12.

ἡ διδαχὴ τοῦ Χριστοῦ, *the teaching of Christ*, 2 S. John 9.

ἡ διδαχὴ πιστοῦ λόγου, *the teaching of the faithful word*, Tit. i. 9.

¹ "For a long time the custom was maintained in the West of not allowing the Creed to be written down." Maclear, *Introduction to Creeds*, p. 20 and note, and cf. p. 10, note 2 : also Burbidge, *Litt. and Off. of the Ch.*, pp. 317 and note 1, 320.

ὁ τύπος διδαχῆς, *the form of teaching*, Rom. vi. 17.

ἡ διδασκαλία, *the instruction*, Rom. xii. 7 ; 1 Tim. iv. 13, 16 ; vi. 1 ; 2 Tim. iii. 10 ; Tit. ii. 7.

ἡ ὑγιανούσα διδασκαλία, *the sound instruction*, 1 Tim. i. 10 ; 2 Tim. iv. 3 ; Tit. ii. 1.

ἡ καλὴ διδασκαλία, *the good instruction*, 1 Tim. iv. 6.

ἡ κατ' εὐσέβειαν διδασκαλία, *the instruction according to godliness*, 1 Tim. vi. 3.

ὁ κανὼν, *the Rule*, Gal. vi. 16.

ὁ λόγος τῆς ἀληθείας, *the word of truth*, 2 Cor. vi. 7 ; Ephes. i. 13 ; Col. i. 5 ; 2 Tim. ii. 15 ; S. Jas. i. 18.

ὁ λόγος τῆς ἀρχῆς τοῦ Χριστοῦ, *the word of the beginning of Christ*, Heb. vi. 1.

ὁ πίστος λόγος, *the faithful word*, Tit. i. 9.

οἱ λόγοι τῆς πίστεως, *the words of the Faith*, 1 Tim. iv. 6 ; cf. Rom. x. 8.

οἱ ὑγιαινόντες λόγοι, *the sound words*, 1 Tim. vi. 3 ; 2 Tim. i. 13.

τὸ μυστήριον τῆς εὐσεβείας, *the mystery of godliness*, 1 Tim. iii. 16.

τὸ μυστήριον τῆς πίστεως, *the mystery of the Faith*, 1 Tim. iii. 9.

ἡ ὁμολογία, *the confession*, 2 Cor. ix. 14 ; Heb. iii. 1 ; iv. 14 ; x. 23.

ἡ καλὴ ὁμολογία, *the good confession*, 1 Tim. vi. 12.

ἡ παράδοσις, *the tradition*, 2 Thess. iii. 6.

ἡ παραθήκη¹, *the deposit*, 1 Tim. vi. 20 ; 2 Tim. i. 12, 14.

ἡ πίστις, *the Faith*, Rom. x. 17 ; Phil. i. 27 ; iii. 9 ; Col. ii. 7 ; 1 Tim. i. 19 ; 2 Tim. iv. 7 ; Tit. ii. 2.

¹ Dr. Maclear prefers to read παρακαταθήκη in 1 Tim. vi. 20 with Text. Rec., but LT Tr WHR read παραθήκη in all three passages.

τὸ ῥῆμα τῆς πίστεως, *the word of the Faith*, Rom. x. 8.

ἡ ὑποτύπωσις ὑγιαίνοντων λόγων, *the pattern of sound words*, 2 Tim. i. 13.

References to Services, Sacraments, and Customs of the Church. Come we now to passages in which reference or allusion is made to various services and ecclesiastical customs or usages, many of which doubtless would be among the πάντα ὅσα ἐνετειλάμην ὑμῖν¹ of our Lord's final charge to His disciples, the τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ² of the Great Forty Days.

Early in the history of the Church we find the followers of the Lord keeping together³, resorting to their own company (τοὺς ἰδίους)⁴, relating to them all things that happened, praising God with them with one accord (ὁμοθυμαδὸν)⁵ in a Hymn or Prayer of Thanksgiving⁶, going up into the Temple for the Prayers⁷, breaking the bread of the Eucharist at home (κλῶντές τε κατ' οἶκον ἄρτον)⁸, re-

¹ S. Matt. xxviii. 20.

² Acts i. 3.

³ S. John xx. 19; Acts i. 13, 14; ii. 1, 42, 46; v. 12.

⁴ Acts iv. 23; cf. xxiv. 23.

⁵ Acts iv. 24; cf. Rom. xv. 6: and note how constantly this word ὁμοθυμαδὸν occurs in the early history of the Church, Acts i. 14; ii. 1, 46; iv. 24; v. 12; viii. 6; xv. 25; because the faithful were all "of one heart and of one soul" (Acts iv. 32).

⁶ Acts iv. 24-32.

⁷ S. Luke xxiv. 53; Acts ii. 42 l, 46; iii. 1.

⁸ Acts ii. 46; cf. v. 42.

sorting to a particular part of the Temple¹, assembling together for prayer and intercession², meeting together in Council to discuss questions of Church order³, to receive reports⁴, and to hear letters⁵.

Names. We find the disciples separated from the ordinary multitude of Jews and heathen⁶, and when referred to as a Body spoken of as—

ἡ ἐκκλησία, *the Church*, Acts viii. 3; ix. 31; xi. 26; xii. 1, 5; xv. 4; xx. 18; 1 Cor. vi. 4; xii. 28; or

ἡ ἐκκλησία τοῦ Θεοῦ, *the Church of God*, Acts xx. 28; 1 Cor. i. 2; x. 32; xi. 22; xv. 9; 2 Cor. i. 1; Gal. i. 13; 1 Tim. iii. 15; or

ὅλη ἡ ἐκκλησία, *the whole Church*, Acts v. 11; xv. 22; Rom. xvi. 23; 1 Cor. xiv. 23; or

αἱ ἐκκλησίαι, *the Churches*, Acts xvi. 5; Rom. xvi. 4; or

αἱ ἐκκλησίαι πᾶσαι, *all the Churches*, 1 Cor. vii. 17; 2 Cor. xi. 28; or

αἱ ἐκκλησίαι τοῦ Θεοῦ, *the Churches of God*, 1 Cor. xi. 16; 1 Thess. ii. 14; or

αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ, *all the Churches of Christ*, Rom. xvi. 16; or

πᾶσαι αἱ ἐκκλησίαι τῶν ἁγίων, *all the Churches of the saints*, 1 Cor. xiv. 33; or

¹ Acts v. 12; cf. iii. 11.

² Acts i. 14; iv. 24; xii. 5, 12.

³ Acts xv. 6, 25.

⁴ Acts xiv. 27; xv. 4; xxi. 17, 18, 19, 22.

⁵ Acts xv. 30; Col. iv. 16.

⁶ Acts ix. 26-29; xix. 9.

the Church or churches of some particular place, as

the Church at Jerusalem, Acts viii. 1; xi. 22.

the Church at Antioch, Acts xiii. 1.

the Church at Corinth, 1 Cor. i. 2.

the Churches of Galatia, 1 Cor. xvi. 1.

the Churches of Asia, 1 Cor. xvi. 19; etc.

or called *the brethren*¹, or *the disciples*², or *those of the Way*³, or *the Nazarenes*⁴, or *Christians*⁵, and further "the early Christians were instinctively designated by themselves and others as *those who habitually call upon the Name of the Lord* (Acts ix. 14, 21; xxii. 16; Rom. x. 12, 13, 14; 1 Cor. i. 2; 2 Tim. ii. 22)," *Speaker's Com.* iii. p. 691, note 1.

Assembling together. We find them assembling—

for *worship*, Acts xx. 7; 1 Cor. xi. 17, 18, 20; xiv. 23, 26;

for *instruction*, Acts xi. 26;

for *discipline*, 1 Cor. v. 4.

¹ S. John xxi. 23; Acts i. 15 (var. read.); ix. 30; x. 23; xi. 1, 29; xii. 17; xv. 3, 22, 23, 36; xvi. 2, 40; xvii. 6, 14; xviii. 18, 27, etc.: and see p. 54, note 1 below.

² Acts i. 15; vi. 1, 7; ix. 1 ($\mu. \tau\omicron\upsilon \kappa\upsilon\rho\iota\omicron\upsilon$), 25, 38; xi. 29; xiii. 52; xviii. 27; xix. 2; xx. 1, 7.

³ Acts ix. 2; xix. 9, 23; xxiv. 22; cf. xviii. 25, 26; xxii. 4; xxiv. 14.

⁴ Acts xxiv. 5, and cf. S. Matt. ii. 23.

⁵ Acts xi. 26; xxvi. 28; 1 S. Pet. iv. 16. Cf. S. Ign. *ad Magnes.* iv, *ad Rom.* iii; and the words of Tacitus (*Ann.* xv. 44), "Quos . . . vulgus Christianos appellabat," "the common people called them Christians."

And the stated assembling of the faithful is spoken of as "your assembly" (ἡ συναγωγὴ ὑμῶν)¹, or "the assembling of yourselves together" (ἡ ἐπισυναγωγὴ αὐτῶν)², or the being "in Church" (ἐν ἐκκλησίᾳ)³.

They assemble on *the first day of the week*⁴, which is also the eighth⁵, and was always regarded in the Church as a commemoration of our Lord's Resurrection⁶. Hence it is called *the Lord's Day*⁷. On this day the Christians meet together—

- i. to break the Bread (Acts xx. 7, 11; and cf. ii. 42, *Didaché*, xiv. 1), and hence it is called by S. Chrysostom "the day of Bread";
- ii. to pray (cf. Acts ii. 42; Rom. xii. 12; 1 Tim. ii. 1, 8);
- iii. to hear the reading of Holy Scripture (cf. Acts xiii. 15, 27; xv. 21; S. Luke iv. 16, 17; 1 Thess. v. 27; Col. iv. 16)⁸;
- iv. to give alms (1 Cor. xvi. 2).

¹ S. Jas. ii. 2.

² Heb. x. 25; cf. *Didaché*. xvi. 2, *πυκνῶς δὲ συναχθήσεσθε*, "But be ye frequently gathered together." S. Clemens, 1 *ad Cor.* xxxiv; S. Ignat. *ad Ephes.* v, xiii, xx; *ad Magnes.* iii, vii; *ad Polyc.* iv.

³ 1 Cor. xi. 18; xiv. 19, 28, 35; and cf. the phrase "in chapter" for the assembling of a cathedral body.

⁴ S. John xx. 19; Acts xx. 7; 1 Cor. xvi. 2.

⁵ S. John xx. 26.

⁶ Cf. Maclear, *Evid. Val. of the Lord's Day*, R. T. S., passim, and Martigny s.v. *Dimanche*.

⁷ Rev. i. 10, *ἐγένομην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ*; cf. *Didaché*, xiv. 1; S. Ignat. *ad Magnes.* ix.

⁸ The order in which the various books of the N.T. were written and given to the Church may *perhaps* be gathered from the *Apostolical Constitutions* (ii. 57) which direct the reading of two Lessons

The Holy Eucharist. Early in the history of the Church we find the disciples obeying the Lord's command *This do for My Memorial* (S. Luke xxii. 19), *This do for a Memorial of Me* (1 Cor. xi. 24), and "continuing steadfastly in the Apostles' doctrine, and fellowship, and in the Breaking of the Bread¹ and in the Prayers." And to their unvarying obedience in this matter, and constant celebration of that which is variously termed

ἡ κλάσις τοῦ ἄρτου², *the Breaking of the Bread*, S. Luke xxiv. 35; Acts ii. 42, 46; xx. 7, 11; cf. xxvii. 35; 1 Cor. x. 16, 17; xi. 24;

ἡ λειτουργία *the Liturgy*, Acts xiii. 2; cf. Phil. ii. 17;

τὰ μυστήρια τοῦ Θεοῦ, *the Mysteries of God*, 1 Cor. iv. 1;

ἡ εὐχαριστία³, *the Eucharist*, 1 Cor. xiv. 16; 1 Tim. ii. 1,

we find many incidental allusions, thus:—

Acts ii. 42, *They continued daily with one accord in the Temple*⁴, i.e. they went up at the third, the sixth, and the ninth hours (Acts iii. 1) to join in the Temple prayers⁵—*and broke the Bread at home*, i.e. at the home or head-quarters of the Church, even from the O.T. and from the Prophets, the antiphonal singing of the Psalms, and the reading of the Acts, the Epistles of S. Paul, and the Gospels. Cf. *Speaker's Comm.* iii. 699, 683; iv. 437, for this public reading of Scripture.

¹ τῇ κλάσει τοῦ ἄρτου, Acts ii. 42.

² Cf. S. Ignat. *ad Ephes.* xx.

³ Cf. *Didaché*, ix. 1, 5; S. Ignat. *ad Ephes.* xiii, *ad Philad.* iv, *ad Smyr.* vii, viii, Justin Mart⁴ 1.

⁴ Cf. S. Luke xxiv. 53.

⁵ S. Luke i. 10.

that Upper Chamber in which the Lord had first instituted the Holy Eucharist, where He had appeared to the disciples after His Resurrection, where they continued in prayer during the Ten Days of Expectation, where the Holy Ghost came down upon them, where the seven deacons were elected and ordained (Acts vi), and where the first Council of Jerusalem was held (Acts xv), and where S. Peter preached his first sermon¹.

Acts xiii. 2, *And whilst they were celebrating the Liturgy to the Lord and fasting*, the Holy Ghost spake to them and commanded the ordination of Barnabas and Saul.

Acts xx. 7, *And upon the first day of the week, when the disciples came together to break Bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.* The Jewish day began in the evening, and the beginning of the Lord's Day, *the first day of the week*, would be on what we should call Saturday night². S. Paul's sermon lasted till midnight, next came the death and restoration to life of the young

¹ "Which place was afterwards enclosed with a goodly Church called the Church of Mount Sion, and the Upper Church of the Apostles in the time of Cyril bishop of Jerusalem and S. Jerome." Bingham, *Antiq.* viii. c. 1.

² *King Wihfred's Dooms Ecclesiastical* (A.D. 696, No. 10 decrees: "If any one that is a slave does any servile work at his master's command on the Sunday evening [i.e. Saturday night] after the

man Eutychus, then the Apostle returned to the Upper Chamber, so that it was probably early morning when he broke the Bread (κλάσας τὸν ἄρτον)¹ of the Holy Eucharist: and then, service over, he took food (γευσάμενος) and went on his journey.

Again, it is the opinion of Tertullian, in which he is followed by Newman, that the incident which occurred on S. Paul's voyage to Rome, when after a fortnight's stormy weather, during which the little company had "taken nothing," the Apostle addressed them at daybreak and then—

λαβὼν ἄρτον εὐχαρίστησε τῷ
Θεῷ ἐνώπιον πάντων.

taking Bread he offered the
Eucharist to God before them
all,

is to be regarded as a Celebration of the Holy Eucharist².

going down of the sun, till before the going down of the sun on Monday evening [i.e. Sunday night] let the master make satisfaction with eighty shillings:" upon which Johnson (*English Canons*) comments thus, "Sunday evening here signifies what we now call Saturday evening, and Monday evening what we now call Sunday evening." *Elfric's Canons* (A.D. 957), No. 37 "... let the feast of Sunday be kept from Saturday noon till Monday's light." *King Edgar's Laws Ecclesiastical* (A.D. 958), No. 5: "Let every Sunday be kept in a festival manner from the noontide on Saturday till Monday morning light." "Noontide," says Johnson, "is three in the afternoon according to our present account: and this practice I conceive continued down to the Reformation." Johnson, *Eng. Canons*, vol. i. pp. 146, 406, 410.

¹ Acts xx. 11; this is the reading of LT Tr WHR.

² Acts xxvii. 35: Tertullian (*de Orat.* xxiv); and Newman, *Par. and Plain Serm.*, iii. p. 253, "he acted as their Priest, giving thanks to God and breaking bread in the presence of them all."

In S. Paul's First Epistle to the Corinthians, written about A.D. 57, he refers to the Celebration of the *Eucharist*, and the people's response *Amen*, in these words—

Ἐπεὶ ἐὰν εὐλογήσης τῷ πνεύ-
ματι, ὁ ἀναπληρῶν τὸν τόπον
τοῦ ιδιώτου πῶς ἐρεῖ τὸ ἀμήν
ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί
λέγεις οὐκ οἶδε;

*Else when thou shalt bless
with the spirit, how shall he
who filleth the place of the
layman say the Amen at thy
Eucharist, seeing he knoweth
not what thou sayest?¹*

Eucharistic references and allusions. The words *when thou shalt bless* (ἐπεὶ ἐὰν εὐλογήσης) have undoubtedly a Eucharistic meaning, especially when taken in connection with those foregoing words of this same Epistle (1 Cor. x. 16, 17); and *the Amen* here referred to is "the great Amen," or "the tremendous Amen" at the end of the Prayer of Consecration, to which Justin Martyr² refers in his first Apology.

Again, whilst frankly acknowledging the generic use of the word εὐχαριστία in the New Testament, we would also claim for it, in many passages, a particular and specific sense. Thus in his First

¹ 1 Cor. xiv. 16.

² "And when he has concluded the prayers and thanksgivings all the people present shout assent (ἐπευφημεῖ), saying *Amen*. This word *Amen* answers in the Hebrew tongue to γένοιτο—so be it." Just. Mart. i. 67. Cf. *Apost. Const.* viii. 5, 4, p. 197; Cyrill. Hier., *Cat. Myst.*, v. 18, 21, 22.

Epistle to Timothy (1 Tim. ii. 1, 2) the Apostle directs that "supplications, prayers, intercessions, and *Eucharists* be made for all men; for kings and for all that are in authority," where the word *Eucharists*¹ seems a better rendering of the Greek *εὐχαριστίας* than mere *giving of thanks*. The Christians could hardly offer thanksgiving to God for such a monster as the reigning Emperor Nero; but they could offer Eucharists to God on his behalf: "services, that is, in which though thanksgiving formed an important element, yet a still more prominent part was the intercession for foes as well as friends²."

And further mention is apparently made of the Christian Altar (Heb. xiii. 10) or Table of the Lord

¹ Cf. Liddon, *A Father in Christ*, 4th ed., p. 23. And in a MS. letter to the writer, dated 29 May, 1889, Dr. Liddon says, "The word *εὐχαριστία* is of course wider in its range than the concrete and supreme act of thanksgiving which is associated with the Holy Sacrament. It includes all thanksgivings; but *this*, surely and pre-eminently, among or above the rest, as the highest and most acceptable of all. The use of the plural too is significant, it points to definite acts of thanksgiving—of which the Holy Eucharist would be the most natural—as distinct from the general spirit or temper of thanksgiving. At the same time we should not deny that *δεήσεις*, *προσευχαί*, and *ἐντεύξεις* have their place in association with the Holy Sacrament, as in the intercessory parts of the ancient Canon, or our own Church Militant Prayer. What is historically certain is, that they have not given their name to the Sacrament, from which they are no doubt inseparable."

² Luckock, *Div. Litur.*, p. 28.

(1 Cor. x. 21): and in the one case it is laid down that Christians cannot partake of the Lord's Table *and* the Table of devils, and in the other that "those who serve the Tabernacle," i. e. Jews, have no right to partake of the Christian altar.

And in Rom. xv. 16 and Phil. ii. 17 the Apostle speaks of himself and of his work as a minister of Christ, in liturgical terms, which would have their full meaning only to those acquainted with the Eucharistic service. Accordingly Professor Godet, commenting on Rom. xv. 16, says: "In this case the function involved is nothing less than presenting to God the Gentile world as an offering which may be acceptable to Him. This world-wide service to which Christ Himself had called S. Paul was not only that of a preacher, it had a priestly character."

Kiss of Peace. Again, there is a custom, at first general and promiscuous but early restricted to those of the same sex, and intimately connected with the celebration of the Holy Eucharist, of which we find mention made in the Epistles of S. Peter and S. Paul¹, viz. the "holy kiss" or "kiss of peace" (*φίλημα ἅγιον*, *φίλημα ἀγάπης*).

¹ Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 S. Pet. v. 14; cf. Acts xx. 37, and *Speaker's Comm.* iii. pp. 699, 700.

Again, when the Apostle bids them "salute (ἀσπάζεσθε) every saint in Christ JESUS" (Phil. iv. 21) he is doubtless referring to the public salutation with the kiss of peace, and so Col. iv. 15, Heb. xiii. 24¹. S. John (1 Ep. iv. 7) says, "Beloved, let us love one another" (ἀγαπῶμεν); and it is noticeable that the modern form for bidding the kiss of peace in the Orthodox Eastern Church is "let us love (ἀγαπήσωμεν)² one another." We learn from Justin Martyr that this was practised by the Christians in his time (fl. A.D. 140) before the celebration³: to this Tertullian⁴ refers as *signaculum pacis*, and asks, "What prayer is complete from which the holy kiss is divorced?" Concerning this S. Cyril of Jerusalem says: "This kiss blends souls one with another, and solicits for them entire forgiveness. Therefore this kiss is the sign that our souls are

¹ Cf. Hammond, *Litt. E. and W.*, pp. 178, 205, 254, etc.

² Cf. Hammond, *Litt. E. and W.*, pp. 34, 105, 151. And surely it is worthy of remark that Origen (quoted by Wordsworth and Maclear *in loco*) interprets ἡγάπησεν αὐτὸν in S. Mark x. 21 by *kissed him*. Our Lord's practice of giving the salutation of a kiss to His disciples, when they came into, and when they left, His Presence, being doubtless the origin of the Liturgical Kiss of Peace: cf. S. Matt. xxvi. 48, 49.

³ Just. Mart. i. 65: "When we have ceased from prayer we salute one another *with a kiss*; there is then brought to the President bread and a cup of wine mixed with water."

⁴ *De Oratione*, xviii. He also mentions that the kiss is not given on Good Friday, or fasting days.

mingled together, and have banished all remembrance of wrongs. For this cause Christ said, *If thou bring thy gift to the Altar &c.* (S. Matt. v. 23)¹:" and concerning this the Apostolical Constitutions say, "And let the Deacon say to all, 'Salute ye one another with a holy kiss;' and let them salute, those of the Clergy the Bishop, the laymen the men, the women the women²." In the 11th century the actual kiss of peace was discontinued, and in the 12th century a tablet called the Paxbred, Paxboard, or Pax was substituted and handed round for the people to kiss in turn³. But owing to the heartburnings and jealousies, which the question of precedence in the reception of the kiss engendered, it has almost fallen into disuse in the modern Roman Church, though the writer has seen it used at the Cathedral at Bruges.

Again, we find allusion made to the practice of *washing the hands* and other parts of the body before entering the Church, and especially before the reception of the Holy Mysteries⁴. Such a

¹ S. Cyrill. Hier., *Cat. Myst.*, v. 3.

² *Apost. Constt.* viii. 11.

³ Pelliccia, *Polity of the Christian Church*, Eng. trans., p. 249; and for an interesting story relating to the use of the Paxboard, see Perry's *Life of S. Hugh, Bp. of Lincoln*, pp. 271, 272.

⁴ Heb. x. 22, λελουμένοι τὸ σῶμα ὕδατι καθαρῶ. Cf. S. Aug., *Serm.* xvii. de 3 v. Ps. 49, c. v: "Constituit Deus in Ecclesia tempore misericordiae praerogandae quotidianam medicinam ut dicamus,

practice was enjoined¹ upon the Levitical priests, provided for in the Temple by the construction of the Brazen Laver, alluded to by the Psalmist in the well-known words "I will wash my hands in innocency, O Lord, and so will I go to Thine Altar" (Ps. xxvi. 6), sanctioned by our Lord's own washing of the disciples' feet before the institution of the Holy Eucharist², and for which provision was made in the forecourt of early Christian Churches, where they had a fountain or a cistern of running water, such as modern travellers tell us is still to be seen in Oriental Churches³. The holy water stoup at the entrance of the Church door is, in the West, the descendant of this fountain or *φιάλη*⁴.

Holy Baptism. We next come to various references to Holy Baptism, scattered through the Epistles: and here it is especially needful for us to remember that many, if not almost all, of the Epistles are earlier than the Gospels. Yet in the Epistles we find no positive command to baptize. The practice

Dimitte nos debita nostra, sicut et nos dimittimus debitoribus nostris : ut his verbis lota facie ad altare accedamus et his verbis lota facie corpore Christi et sanguine communicemus."

¹ Ex. xxx. 18-22.

² S. John xiii. 4, 5, 12.

³ For a drawing of this well or fountain, see Riley's *Mount Athos, or the Mountain of the Monks*, frontispiece, and woodcut on p. 94.

⁴ For further information on this point, see Bingh. *Antiq.* VIII. x. 5.

only is alluded to and explained: it is taken for granted that it is performed: the Apostles know of no other way of making Christians or of admitting men into the Body of Christ¹: they ground doctrinal and practical teaching on the fact that their converts have been baptized, as the Lord commanded (S. Matt. xxviii. 19; S. Mark xvi. 16; S. John iii. 5).

Thus S. Paul asks, "Or are ye ignorant that all we who were baptized (ὅσσοι ἐβαπτίσθημεν) into Christ JESUS were baptized into His Death? We were buried therefore with Him through the Baptism into the Death" (Rom. vi. 3, 4).

In his First Epistle to the Corinthians the same Apostle expresses himself as being thankful that he had personally baptized so few of them (i. 14, 16), lest any should say he had baptized into his own name (i. 15); refers to the fact that "in one Spirit were we all baptized (ἐβαπτίσθημεν) into one Body" (xii. 13); and adduces the fact of persons being baptized for the dead (οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν) as a proof of their belief in the Resurrection (1 Cor. xv. 29).

In his Epistle to the Galatians, he claims for his converts that "as many of you as were baptized into Christ did put on Christ" (iii. 27), i. e. to say

¹ *Didaché*, vii. 1, 2, 3, 4; ix. 5.

at a definite and particular time, viz. when they were baptized.

To the Ephesians he speaks of there being "one Baptism" even as there is "one Lord, one Faith" (iv. 4); and refers to their learning Christ, in a passage (iv. 20-25) which, though it makes no distinct mention of Holy Baptism, would be readily understood by those who had been orally instructed in the Creed, had made profession of it in their Baptism, had then and there renounced the devil and put off "the old man," and had been clothed in the white Baptismal robe as an evident token of their having put on Christ (cf. Gal. iii. 27). And further he speaks of Christ having cleansed the Church by the laver [λουτρῶ] of water with the word (Ephes. v. 26).

In his Epistle to the Colossians he speaks of their "having been buried with Him in Baptism" (ii. 12, and cf. Rom. vi. 3).

In his Epistle to Titus he speaks of Baptism as "the laver of regeneration (λουτρὸν παλιγγενεσίας) and renewing of the Holy Ghost" (iii. 5).

In the Epistle to the Hebrews Baptism is spoken of as one of those elementary truths (vi. 1, 2) which stand at the threshold of the Christian life; and the baptized are spoken of as those "who were once enlightened" (τοὺς ἅπαξ φωτισθέντας, vi. 4, and cf. x. 32).

Again, S. Peter in his First Epistle speaks of Baptism as the antitype of the Flood, and as saving (iii. 21) us.

Confirmation moreover is referred to as—

the seal of the Lord (Ephes. i. 13; iv. 30; 2 Cor. i. 22 : 2 Tim. ii. 19); or

the anointing of the Holy Ghost (1 S. John ii. 20, 27 : 2 Cor. i. 21); or

the laying on of hands (Heb. vi. 2; cf. Acts viii. 18).

Confession of Sins and the Ministry of Reconciliation are referred to (2 Cor. v. 18, 19. 20 : S. James v. 16), and a remarkable instance is mentioned in the Acts of the Apostles (xix. 18): the custom of public Confession of sins¹ having evidently been in use amongst the Jews in the time of our Lord (S. Matt. iii. 6; S. Mark i. 5 : cf. Josh. vii. 19). The words of 1 Tim. v. 22, "Lay hands hastily on no man," are understood by Bishop Ellicott, Hammond, De Wette, and others, to refer to the imposition of hands in Absolution used in the formal public restoration of penitents.

Public Reading of Holy Scripture. We find the reading of Holy Scripture and Apostolic letters

¹ Cf. *Didaché*, iv. 14: "In the congregation (ἐν ἐκκλησίᾳ, cf. 1 Cor. xi. 18; xiv. 19, 35) thou shalt confess thy transgressions, and shalt not come to thy prayer with an evil conscience."

alluded to (1 Thess. v. 27 ; Col. iv. 16 ; 3 S. John 9 ; Rev. i. 3 ; cf. S. Matt. xxiv. 15 ; S. Mark xiii. 14)¹, and enjoined upon Christians ; as the reading of the Old Testament was practised by the Jews in their synagogues (Acts xiii. 27, xv. 21 ; S. Luke iv. 16, 17 ; Acts xiii. 15).

The Singing of Hymns. And following our Blessed Lord's own practice (S. Mark xiv. 26) the singing of Hymns and Christian songs is both recommended and practised (1 Cor. xiv. 15 ; Ephes. v. 19 ; Col. iii. 16 ; S. James v. 13 ; Acts xvi. 25) : a custom which, we learn from the letter of Pliny² the younger, was practised by the Christians in his time.

Memory of the Holy Dead. The holy dead are remembered before God in prayer (2 Tim. i. 18), "The Lord grant unto him [Onesiphorus] that he may find mercy of the Lord in that day:" for it is supposed by many that Onesiphorus had now fallen asleep in Christ, and certainly the words "in that day" have a proleptic signification : whilst

¹ Cf. Justin Mart. : "And on the day called Sunday all who live in cities or in the country gather together in one place ; and the memoirs of the Apostles and the writings of the Prophets are read so long as time permits : " see also *Apost. Constt.* ii. 57.

² "Carmen Christo, quasi Deo, dicere secum invicem," Pliny, *Epist.*, lib. x. ep. 97 ; and see probable quotations from such Christian hymns given above (pp. 19-23).

the mention of the household first, and then of Onesiphorus, the head of the house, is explained more naturally by supposing him to be dead than by supposing him merely to be away from home at the time. Heb. xiii. 7, "Remember them that had the rule over you, which spake unto you the word of God; and, considering the end (τὴν ἔκβασι¹ τῆς ἀναστροφῆς) of their life, imitate their faith."

This devout and affectionate remembrance before God of the *holy* dead, gives no support or countenance to the modern Roman doctrine of prayer for the deliverance of souls from the fires of Purgatory. But "the dead are not forgotten by Christian hearts. Christian 'brothers by love' includes love for and thought of those who sleep in Jesus" (*Speaker's Com.* iii. 723).

Fasting is practised (Acts xiii. 2, 3; xiv. 23; 2 Cor. vi. 5; xi. 27), as indeed we might expect from our Lord's declaration (*and then shall they fast in those days*), καὶ τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις [and Vulg. in illis diebus; but LT Tr WHR

¹ Cf. Wisd. ii. 17; and for subject, Luckock, *After Death*, pp. 78, 79, 80. On Heb. xiii. 7, *Speaker's Com.* iv. p. 99, says, "The reference is plainly to some who had been removed from among them. One of these probably was James the Just, Bishop of Jerusalem, who was put to death in A. D. 62 (Jos. Antiq. xx. 9)."

ἐν ἐκείνῃ τῇ ἡμέρᾳ]. And the very fact of so many passages (disallowed indeed by critics, but which nevertheless have crept into the text), which unite fasting¹ with prayer (e.g. S. Matt. xvii. 21; S. Mark ix. 29; Acts x. 30; 1 Cor. vii. 5), would certainly seem to make for the existence of the practice in very early times.

Unction. The unction of the sick, practised by the Apostles during our Lord's lifetime (S. Mark vi. 13; cf. S. Luke x. 34) is used (S. James v. 14), in the Name of the Lord, with a view to healing.

Almsgiving. Regular and systematic Almsgiving is in use (Rom. xv. 26, 31; 1 Cor. xvi. 1, 2; 2 Cor. viii. 3-6; ix. 1, 5, 12, 13; Gal. ii. 10; Ephes. iv. 28; 1 Tim. vi. 18, 19; Tit. iii. 14; Heb. xiii. 16; cf. S. James ii. 15, 16); as indeed it had been from the beginning of the Gospel (S. Luke xi. 41; xii. 33; Acts iii. 6; iv. 34, 35; vi. 1; xx. 35; xxiv. 17)².

Hospitality. Again, when "driven from city to city by persecution, or wandering from country to country an outcast or a refugee, a Christian found, wherever he went, in the community of his fellow-Christians a welcome and hospitality³." And we

¹ Cf. *Didaché*, vii. 4, viii. 1 with Acts ix. 9, 18, 19.

² Cf. *Didaché*, xiii. 4-7; xv. 4.

³ Dr. Hatch, *Bampton Lectures*, p. 44; cf. *Didaché*, xii. 1-5.

find constant references to this hospitality and ministry to the saints in the Epistles of SS. Peter, Paul, James and John (Rom. xii. 13; xvi. 1, 2; 1 Cor. xvi. 15; Gal. vi. 10; Tit. iii. 13, 14; Heb. xiii. 2, 16; S. James ii. 15, 16; 1 S. Pet. iv. 9, 10; 2 S. John 10; 3 S. John 5, 6, 8, 10). And it is one of the special qualifications required of a woman, before she can be admitted into the number of Church widows, that she should have "lodged strangers and have washed the saints' feet" (1 Tim. v. 10).

Support of the Ministry. S. Paul claims for himself and his fellow-labourers in the Gospel the right of being supported and maintained¹. But he does not always exercise or claim this right for himself².

Commendatory Letters. The necessity for providing travelling Christians with letters commendatory to other Churches must early have arisen. It prevented the heathen from passing themselves

¹ 1 Cor. ix. 1-16; Gal. vi. 6; Phil. iv. 10, 15, 16; 2 Thess. iii. 9; 1 Tim. v. 17; Phil. 22; cf. S. Luke x. 7; *Didaché*, xi, xiii. 1, 2, 3; where it is to be noted how careful the early Christians were to guard against the practice of Christianity being taken up as a cloak of covetousness, and against sturdy beggars "going on tramp" to make merchandise of the faithful; cf. 2 Thess. iii. 11, 12.

² Acts xviii. 3; xx. 34; 1 Cor. ix. 12; 2 Cor. xi. 7, 8; xii. 13; 2 Thess. iii. 8.

off as Christians, and so obtaining food, shelter, clothing and assistance under false pretences (Acts xviii. 27; Rom. xvi. 1; 2 Cor. iii. 1; Phil. ii. 29). It prevented Christians under sentence of excommunication from being received by the faithful and admitted to the Holy Communion (Apost. Canon xii). Letters commendatory were not made *obligatory* till the Council of Antioch, A.D. 341, c. 7: "No stranger is to be received without letters of peace."

Discipline. A modern writer¹ says: "It is difficult for us in modern times . . . to understand how large a part discipline filled in the [Christian] communities of primitive times. . . . Between that City of God and the diseased and decaying society which surrounded it, there was a perpetual and sharp antithesis. And that antithesis was sharper because the one and the other were in close and daily conflict." Now this ecclesiastical discipline is referred to in several passages in the Apostolic writings: thus we have the case of the incestuous offender at Corinth (1 Cor. v. 3-6; 2 Cor. ii. 5-11; vii. 8-13; xiii. 2, 3); to the Galatians S. Paul writes, "I would they were even cut off which trouble you" (Gal. v. 10, 12); the Apostle delivers Hy-

¹ Dr. Hatch in his *Bampton Lectures*, p. 68.

menæus and Alexander unto Satan (1 Tim. i. 20). "that they may learn not to blaspheme;" against a Presbyter an accusation is not to be received save at the hands of two or three witnesses (1 Tim. v. 19); from men of corrupt minds and destitute of the truth S. Timothy is to withdraw (1 Tim. vi. 5; 2 Tim. iii. 5); sinful and unworthy Christians are to be avoided (1 Cor. v. 9, 11); the Apostle solemnly commands them to withdraw from "every brother that walketh disorderly" (2 Thess. iii. 6), or that does not obey the Apostolic commands (2 Thess. iii. 6, 14); those that bring not the true doctrine are not to be received into their houses nor bid God speed (2 S. John 10, 11; Gal. i. 8, 9); those that have the rule over them are to be obeyed (Heb. xiii. 17); the decisions of the Church are received (Acts xv. 30; xvi. 4; cf. S. Matt. xviii. 17, 18).

And in addition to various incidental allusions to dress and behaviour, as that men are not to wear long hair (1 Cor. xi. 14) and are to be uncovered in Church, whilst women should have long hair and must wear a head-covering in Church (1 Cor. xi. 4, 7; 5, 6, 10, 13, 15), that women are to dress quietly (1 Tim. ii. 9) and to keep silence in Church (1 Cor. xiv. 34, 35; 1 Tim. ii. 11), and that mixed marriages between Christians and heathen

are not to be allowed (2 Cor. vi. 14), we find mention made generally of customs (1 Cor. xi. 16, *τοιαύτην συνήθειαν οὐχ ἔχομεν*); commandments (*παρ-αγγελίαι*), 1 Thess. iv. 2, 1 Tim. i. 18; traditions¹ (*παραδόσεις*), 1 Cor. xi. 2; 2 Thess. ii. 15, iii. 6, cf. 1 Cor. vii. 17; ways (*ὁδοί*), 1 Cor. iv. 17; and S. Paul speaks of what he teaches everywhere, in every Church (*καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω*, 1 Cor. iv. 17), of what he ordains in all the Churches (1 Cor. vii. 17), commends the Corinthians for their obedience (1 Cor. xi. 2), says that he had written to them, that he might know whether they were obedient in all things (2 Cor. ii. 9); and exhorts the Philippians (iv. 9) to "do what they had learned and received and heard and seen in him." Great stress is laid upon unity (Ephes. iv. 3-7; ii. 14, 15, 16; 1 Cor. x. 17; xii. 12, 20; Gal. iii. 28): cf. note 2, p. 57 below: whilst the Christians are admonished again and again to be of one mind, to be likeminded, to mind the same things².

Subjection to ecclesiastical authority. When S. Paul orders "let every soul submit to higher

¹ Cf. Wordsw. G. T. ii. p. 3, *Introductio* to First Ep. to the Thesalonians.

² Rom. xii. 16; xv. 5; 1 Cor. i. 10; 2 Cor. xiii. 11; Gal. v. 10; Phil. i. 27; ii. 2; iii. 16; iv. 2; 1 S. Pet. iii. 8.

powers" (Rom. xiii. 1), he does not necessarily restrict the command to *civil* rulers; indeed in his earliest Epistle he recognises an order of men separated from the rest of the congregation, and presiding over them, to whom honour and respect are to be paid (1 Thess. v. 12, 13); writing to Timothy, he declares the presbyters that rule well to be worthy of double honour (1 Tim. v. 17). Obedience to spiritual rulers is insisted on (Heb. xiii. 17; 1 Cor. xvi. 16), and commended (Rom. xvi. 19; 1 Cor. xi. 2; 2 Cor. vii. 15); whilst the ruler (*ὁ προϊστάμενος*, he that presideth, Rom. xii. 8) is to do so with diligence, yet without lording it over the flock (1 S. Pet. v. 2, 3).

Again, the Church is mentioned by that name (*ἐκκλησία*) no less than 110 times in the New Testament; it is spoken of as a Kingdom¹, the Kingdom of God (*ἡ βασιλεία τοῦ Θεοῦ*), our citizenship is declared to be in Heaven (*ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει*, Phil. iii. 20), and the Apostle speaks of our being fellow-citizens with the Saints (Eph. ii. 19), and of exercising this citizenship (Acts xxiii. 1; Phil. i. 27); or, as a Body², and the members of that Body, the citizens of that Kingdom are spoken

¹ Acts xx. 25; Rev. i. 6, 9; v. 10, etc.

² Rom. xii. 5; 1 Cor. x. 16, 17; xii. 13, 27; Ephes. i. 23; ii. 16; iv. 4, 12, 16; v. 23, 30; Col. i. 18, 24; ii. 17, 19; iii. 15.

of collectively as *the Brethren*¹, *the Brotherhood*², *the Saints*³, *the faithful*⁴, *the perfect* (οἱ τέλειοι, 1 Cor. ii. 6; xiv. 2; S. Matt. v. 48; Ephes. iv. 13), *those belonging to the household* of the Faith, or of God (οἱ οἰκεῖοι τῆς πίστεως, Gal. vi. 10; Ephes. ii. 19), *the believers* (οἱ πιστεύοντες, Acts ii. 44; v. 14; xxii. 19; Rom. iii. 22; 1 Cor. i. 21): whilst individual members are spoken of and addressed by the titles *brother*⁵, or *sister*, or *faithful one*⁶.

The Jews and heathen, those who are not "of the Way" and not members of the Brotherhood, are referred to as *those that are without* (οἱ ἔξω, S. Mark iv. 11; 1 Cor. v. 12, 13; Col. iv. 5; 1 Thess. iv. 12; οἱ ἔξωθεν, S. Mark iv. 11 [WH *marg.*]; 1 Tim. iii. 7).

Moreover a special affection for this holy Brotherhood and love towards all its members (over and

¹ Acts ix. 30; x. 23; xi. 1; xii. 17; xiv. 2; xv. 1; xxi. 7, 17; Ephes. vi. 23; Heb. iii. 1; 1 S. John iii. 14, etc.: and see p. 32, note 1 above.

² 1 S. Pet. ii. 17; v. 9.

³ Acts ix. 13, 32, 41; xxvi. 10; Rom. i. 7; xii. 13; xv. 25; xvi. 15; 1 Cor. i. 2; xiv. 33; 2 Cor. i. 1; xiii. 12; Ephes. i. 1, etc.

⁴ Acts x. 45; Ephes. i. 1; 1 Tim. iv. 3, 12; 1 S. Pet. i. 21 [LT Tr WHR]; Rev. xvii. 14.

⁵ S. Matt. xviii. 15; S. Luke vi. 42 (ἀδελφές); 1 Cor. i. 1; v. 11; vii. 15 (ἀδελφός); xvi. 1 (ἀδελφή); 2 Cor. viii. 18, 22; xii. 18; 1 Thess. v. 27; Phil. 7, 20; S. James iii. 15.

⁶ 2 Cor. vi. 15; 1 Tim. v. 16 (πιστή). Cf. *Apost. Const.* i. 9. "The word *fidelis* [= πιστός] according to Mone is invariable in S. Augustine" (Hatch).

above the peace, honour, and kindly deeds which are to be manifested by Christians towards all men generally) are particularly enjoined: "Love the Brotherhood" (1 S. Pet. ii. 17; iii. 8; iv. 8): "let brotherly love continue" (Heb. xiii. 1; 1 S. Pet. i. 22; Rom. xii. 10): "do good unto all men, but specially unto them that are of the Household of the Faith" (Gal. vi. 10): "we ought to lay down our lives for the brethren" (1 S. John iii. 16; cf. 1 Thers. ii. 8).

And this sacred Brotherhood, the Body of Christ¹, the Church, is "built upon the foundation of the Apostles and Prophets, JESUS Christ Himself being the chief Corner Stone²." And that ministerial power and authority which our Lord Himself received from the Father, as it is written, "All power is given unto Me in heaven and in earth; go ye therefore and make disciples of all nations³," "As My Father hath sent Me, even so send I you⁴," He "deposited in its fulness in the College of the Apostles," for guiding and governing His Church, for building it up, and extending it, and for transmitting the threefold order of its Ministry to the end of the world⁵.

¹ 1 Cor. xii. 27; Ephes. i. 22, 23; Col. i. 18.

² Ephes. ii. 20.

³ S. Matt. xxviii. 18, 19.

⁴ S. John xx. 22.

⁵ Cf. Liddon, *A Father in God*, 3rd ed., pp. 9, 10, 11.

And the *Preface* to our own Ordinal says, "It is evident unto all men, diligently reading the Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons;" or as Hooker puts it, "Churches Apostolic did know at the first but three degrees: Apostles, Presbyters, Deacons, afterwards Bishops instead of Apostles¹." And to these three orders of the sacred Ministry, accordingly, we find frequent reference in the Apostolic writings². Where it must be carefully borne in mind, first that "the title Bishop (ἐπίσκοπος) or 'overlooker' was at first applied both to prelates [such as SS. Timothy and Titus] and priests. One overlooked the flock and the other the shepherds. . . . As the term Bishop did not at first exclude the second order of Clergy, so the term Apostle did not exclude others who had not the dignity and privileges of the original Apostolate:" and second that "the presence and continu-

¹ See further in Liddon, *A Father in God*, p. xxvii.

² 1 Cor. xii. 28, 29. 30; Ephes. iv. 11; Apostles (ἀπόστολοι) S. Matt. x. 2; S. Mark vi. 30; S. Luke vi. 13; ix. 10; xvii. 5; xxii. 14; xxiv. 10; Acts i. 2, 26; ii. 27, 42, 43; iv. 33. 35; v. 2, 12, 18, 29; viii. 1, 14; xi. 1; xv. 6, 23; 1 Thess. ii. 6; Rom. i. 1; 1 Cor. ix. 1; 2 Cor. xii. 12; 1 Tim. ii. 7; 1 S. Pet. i. 1; 2 S. Pet. i. 1; Phil. ii. 25; Bishops (ἐπισκόποι) Acts xx. 28; Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7; Presbyters (πρεσβύτεροι) Acts xi. 30; xiv. 23, &c.: Deacons (διάκονοι) Phil. i. 1; 1 Tim. iii. 8, 12.

ance of miraculous gifts appear to have created offices which were of a temporary character, and did not pertain to the regular Ministry¹." "Thus the interlacing of the ordinary Ministry with extraordinary gifts or titles renders the Apostolic enumeration of the officers of the Church somewhat elaborate, but as the preternatural gifts were withdrawn or rather held in suspense the three Orders abide; just as in 1 Cor. xiii. the temporary operations of the Spirit are contrasted with the permanent and structural elements of the supernatural life—Faith, Hope, and Charity²."

Again, at the burial of Ananias and Sapphira we find mention made of "the younger men³" (οἱ νεώτεροι, οἱ νεανίσκοι), probably as a lesser order of ministers in the Church, performing much the same

¹ From a review of Mr. Gore's *Ministry of the Christian Church*, in the *Literary Churchman* for July 12, 1889, pp. 276, 277.

² "Of all Fathers of the Church, early or late, no one is more incisive or more persistent in advocating the claims of the threefold Ministry to allegiance than Ignatius . . . Yet with himself, this subject, prominent as it is, was secondary to the other. The ecclesiastical order was enforced by him almost solely as a security for the doctrinal purity. The unity of the body was the guarantee of the Unity of the Faith. The threefold Ministry was the husk, the shell, which protected the precious kernel of the Truth." Bp. Lightfoot, *Apostolic Fathers*, Part II. vol. i. pp. 39, 40.

³ Acts v. 6, 10; cf. viii. 2. It is curious to notice in this connection how "the first form in which any Christian body was recognised by the law, was as a benefit-club with special reference to the interment of the dead." Lightfoot, *Apostolic Fathers*, Pt. II. vol. i. p. 20.

duties as the *fossores*¹ at Rome in later times, who are expressly called "clerks" (*clerici*, clergy) by S. Jerome².

Whilst, further, there is the order or roll of Church widows³, upon which no woman was to be placed under 60 years of age⁴. And mention is made of Phœbe a (διδάκτορος) deaconess (Rom. xvi. 1) of the Church at Cenchrea, and some understand the words of S. Paul (1 Tim. iii. 11) as referring to such an order of women, as we know to have existed in the early Church.

Of the things whereof we have spoken then this is the sum: the Church existing for several years before a line of the New Testament had been written, existing moreover as an organised, living body, entrusted with great powers and carrying out a mighty work for God, we find, as we should

¹ Martigny, *Dict. des Antiq. Chret.* pp. 280, 281.

² "Clerici quibus id officii erat, cruentum linteis cadaver obvolvunt, et fossam lapidibus exstruentes, ex more tumulum parant." S. Jerome, *Ep. ad Innoc.*

³ 1 Tim. v. 3, 5, 16; Acts vi. 1; ix. 41; cf. S. Ignat. *ad Symrn.* xiii, the *virgins called widows*, whom Bp. Lightfoot regards not as unmarried women admitted into the order of Widows, but as devout Widows maintaining a holy chastity in their widowed state; S. Ign. *ad Polyc.* iv.; S. Polyc. *ad Philipp.* iv.

⁴ 1 Tim. v. 9; cf. Martigny, pp. 656, 657.

expect to do, a multitude of references and allusions to its organisation, powers, work, customs and traditions in the writings of the Apostles and Evangelists: thus we have

(1) passages which appear like quotations (and for which, as already suggested, the *cumulative* evidence is very strong, amounting almost to certainty) from Liturgies, Hymns, Doxologies, Benedictions and the Creed in use amongst the Christians;

(2) references to the Creed, under various names;

(3) references to Services, Sacraments, and Customs, e.g. the assembling of themselves together for worship, for instruction, for discipline; the observance of the Lord's Day; the celebration of the Eucharist, together with allusions to some of the ceremonies pertaining to it: Baptism; Confirmation; Confession of sins and the Ministry of Reconciliation; Public Reading of Holy Scripture; the singing of Hymns; Prayers for the living and the holy dead; Fasting; the Unction of the Sick; Almsgiving; Hospitality; the support of the Ministry; Commendatory Letters; Discipline;

(4) incidental allusions to the dress and behaviour of Christians;

(5) general mention made of Church customs and Apostolic practice;

(6) references to the Church and her individual members under various names ;

(7) and distinct reference made to the three orders of the Ministry as well as to various ecclesiastical offices, to enrolled widows, perhaps to deaconesses, and probably to a minor order of younger men who buried the dead.

In short, we find the Church referred to more or less directly in about 1000 passages of the New Testament as a living, active, independent, energising Body, entrusted with abundant spiritual gifts, mighty powers, and a Divine organisation, and using those gifts and powers for teaching the Truth of God and spreading His Kingdom amongst men.

There is not the slightest hint given that the Church is dependent on the Bible, or could do nothing and effect nothing until she has the whole Bible in her hands ; it is nowhere stated that "the Bible and the Bible only" is to be our Religion.

Surely then it were well for us to remember that our Religion is based upon a broader, firmer basis than on a mere Book, even though it be an inspired one. Yes, our Faith stands firm on these two feet :—

i. The Church, which is the Body of Christ, a living, visible society, animated and dwelt in by the Life-giving Spirit, which abideth in her to the

end of time¹. For "the Church of the Living God is the pillar and ground of the Truth²" (στυλος καὶ ἑδραίωμα τῆς ἀληθείας); and he that despiseth her, despiseth not man but God³, Who dwelleth in her.

ii. The Bible, which is the inspired Revelation of God's Will, which holy men of old delivered to us "as they were moved by the Holy Ghost," and which is "profitable for doctrine, for reproof, for correction, for instruction in righteousness⁴," to prove not to initiate the Faith. If we believe in the supernatural energy of the words of a book because they are the words of God inspired by His Spirit, much more ought we to believe in the supernatural energy and power of a living Body, because it is the Body of Christ dwelt in by the Presence of God⁵.

For we must ever remember that the New Testament "was not designed to introduce unbelievers to Christianity, but to improve the Christian principle of believers. The two great proofs of this position are *the institution of the Christian Church and of its ministers*, and again the *very form of the*

¹ S. John xiv. 16, 17, 26; xvi. 13; 2 Cor. vi. 16 w; 1 Cor. iii. 16; S. Matt. xxviii. 20 l.

² 1 Tim. iii. 16.

³ Cf. 1 Thess. iv. 8; S. Luke x. 16.

⁴ 2 Tim. iii. 16.

⁵ Ps. xlv. 5, 7, 11.

Christian Scriptures. For observe the form of every one of the books of the New Testament. There is not one of them that is not addressed to persons *already initiated into the Christian Faith*. . . . To speak generally, *by the Church* we are introduced to the knowledge of the Gospel; *by the Scriptures alone* must its doctrines be ultimately proved¹.” “It seems to have been from the first the general design of Heaven that by oral or traditional instruction the way should be prepared for the reception of the mysteries of the Faith; that the Church should carry down the *system*, but the Scriptures should furnish all the *proofs* of the Christian doctrines².”

Suffer me then to conclude in the words of a living Bishop of the Church:—

“Infidelity is coming in as a flood. The faith of many is trembling. Old-fashioned ideas of the verbal and plenary inspiration of the Bible—ideas which yet, after all, are only modern—are being rudely shaken with the advance of knowledge in

¹ Dr. Ed. Hawkins, *Christianity not the Religion of the Bible only*, pp. 11, 18.

² Dr. Ed. Hawkins, *On the Use and Importance of Unauthoritative Tradition*, p. 18: and cf. the words of S. Cyril of Jerusalem, “Do not then believe me because I tell you these things unless thou receive from the Holy Scriptures the proof of what is set forth: for this salvation which is of our faith, is not by ingenious reasonings but by proof from the Holy Scriptures” (*Catech.* iv. 17, Ox. transl.).

science and history; and men—forgetful altogether that Christianity and the Faith of Christians existed long before the Bible (at least the New Testament) and therefore is not dependent on it, though the Church esteems those inspired writings which together form our Bible as its greatest and most priceless treasure—are overmuch alarmed at difficulties that in reality only concern the outer surface of that Holy Book. And the time seems hastening on when men will have to return to more primitive methods; to a bolder and more unflinching recognition of the Church as that which was ordained by Christ Himself to be the Teacher of the world, and by the indwelling living Spirit designed to be the pillar and ground or stay of the truth (1 Tim. iii. 15). When we thoroughly grasp this fact, half the difficulties, with which the minds of men are now vexed, vanish into thin air¹.”

¹ See Sermon by Bp. Anson of Qu'Appelle, *Love for the Church*, p. 9, Woolwich, 1889.

APPENDIX.

Table of dates assigned to the Epistles and Apocalypse—from Bishop Wordsworth's, Dean Alford's, and the Speaker's Commentaries.

	<i>Bp. Wordsworth.</i>	<i>Dean Alford.</i>	<i>Speaker's Com.</i>
Romans	A.D. 58	A.D. 58 spring	A.D. 58 before Easter
1 Corinthians	A.D. 57	A.D. 57 after Easter	A.D. 57 before Pentecost
2 Corinthians	A.D. 57	A.D. 57 summer or autumn	A.D. 57 October
Galatians	About A.D. 54	not before A.D. 50	A.D. 57 or 58
Ephesians	A.D. 62, 63	A.D. 62	A.D. 64
Philippians	Towards close of S. Paul's imprisonment	A.D. 63 summer	A.D. 63 early
Colossians	A.D. 62, 63	A.D. 61 or 62	A.D. 64
1 Thessalonians	A.D. 54	A.D. 52 winter	A.D. 52 or 53 spring
2 Thessalonians	A.D. 54	A.D. 53 middle	A.D. 53
1 Timothy	A.D. 65-67	A.D. 63	A.D. 64
2 Timothy	A.D. 67	A.D. 67 or 68 early	A.D. 64
Titus	A.D. 65-67	A.D. 63	A.D. 64
Philemon	A.D. 62, 63	A.D. 61 or 62	A.D. 64
Hebrews	A.D. 64	A.D. 68-70	A.D. 65
S. James	A.D. 58-60	A.D. 45	before A.D. 62
1 S. Peter	A.D. 64	A.D. 63-67	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 5px;">{</div> <div>Between 1st year of S. Paul's imprisonment and burning of Rome in July, A.D. 64</div> </div>
2 S. Peter	A.D. 67	A.D. 68	
1 S. John	A.D. 81-94	between A.D. 85—death	A.D. 97.
2 S. John	„	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 5px;">{</div> <div>very late in life</div> </div>	A.D. 97
3 S. John	„		A.D. 97
S. Jude	A.D. 81-94	before A.D. 68	about A.D. 80
Revelation	A.D. 95	A.D. 95 or 96	A.D. 95-97

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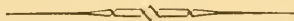
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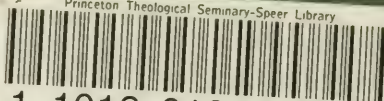
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